

"What is the educated child?"

See The Time for Learning

## Self-Education

The child of the future may awaken some undervalued  
sympathies, perhaps, of rhythmic  
movements, independent action,  
self-expression in various interests  
as he grows to maturity. - Go, small  
head, and constantly educated? What  
of the modern paragon in descent  
by the modern? The self-education, limit  
to the child's ability, a hard hand  
of dexterity & precision, an eye, an ear & even  
ear to hear - a voice, a length & interpretation  
we know today that all these possibilities  
of joy in living should be open to every  
child, & we look forward even to the possibility  
to the movement of children who should be





it breaks  
in air  
lines  
good  
college  
with which  
well  
in a way  
mindfully

spiritual nature, that which is not body.  
if living <sup>in the</sup> atmosphere, pure is under heaven,  
in which it finds itself, both the life is  
sustained by good, later in the <sup>world</sup> it is  
due quantities; it becomes a weighty  
our activities & demands a real, with  
wearies too, of many long & flowerishes or  
a well-remembered & much varied dietary.

It is an effort to leave out the part of the Plan  
of Democritus in our education. Harriet,  
the ground the house around the house, but  
had <sup>never</sup> ~~not~~ go into the house of Mind. We  
make some attempt to offer mental gymnastics  
by means of mathematics & grammar, especially  
Latin grammar, but <sup>these</sup> gymnastics do not  
take the place of food, & we serve the most useful  
ration, no more than that <sup>proverbial</sup> bean  
a day! Further mind as body can live  
on leather & pennell, the question of diet  
for the body is abundantly considered, but  
no one pauses to say, "Zoroaster does the  
mind need food, too, & requires meals,







Corruption of the highest truth <sup>is possible</sup> in the saying, <sup>of Plato</sup> (Protagoras) that, "Knowledge is sensation." What else are we saying when we run after educational methods which are purely sensory? Knowledge is not sensation - as to it it is derived through sensations; we feed upon the thoughts of other minds; more, thought applied to thought finally thought is become thought-full. No one need invite us to reason, compare, imagine, the mind, like the body, digests its proper food, & it must have the labor of digestion as it ceases to function. But we should never ask for bread, nor give them bread, we give them information about objects & events which their mind does not attempt to digest but casts out to get upon an examination paper. But let your information hang upon a principle, be inspired by an idea & it is taken with avidity & used in making whatever is in the spiritual nature stand for traces in the physical.

"Education," said Lord Haldane a while ago, "is a matter of the spirit: no wise word has been said on the subject, & yet we persist in giving

education from without as a bodily activity of  
emotions, 'breathed into us'.

We begin to enlighten our own knowledge. The  
things of a man but the spirit of a man  
which is in him. Therefore, there is no education  
but self-education; we cannot bring about  
~~equivalent conditions of education~~ as soon as  
a young child begins his education he does so as  
a student. Our business is to give him mind-  
stuff, & both quality & quantity is essential.  
Naturally, we cannot possess his mind stuff only  
in limited measure, but we know where to  
procure it. The best thing the world possesses is  
stored at books; we must get books to children  
the best books; our concern is the abundant  
provision & orderly serving.



# A Whole Curriculum

So as you like, is the new commandment  
for children, so we are told. But there are  
too many against this sort of life, in the  
first place. It is not possible, on the next  
it is not pleasant, a day to a household  
with no fixed rules. ~~It~~ knows many  
weary hours, go, after all it is a labour  
to find out what we do like to do, hours  
by hours, so great a labour that we often  
end up doing nothing, & that is so true  
as that.

The head of schools knows very well that  
law, order, routine are comforting & profitable.  
The humblest child, outside, when he goes  
to school or begins school at home, he has  
felt with a new atmosphere when it is  
not necessary to force his own limitations  
in order that he may follow them. We  
all know the weariness of a day in a  
new place where <sup>we have</sup> no necessary occupations.  
~~has followed us.~~ It is the same with  
children; certain things to do at a  
certain time save them from being bored,

4 melanie

But we all suffer from being bored, & get ourselves into a kind of occupation & amusement as a refuge from dullness.

Now children are not bored at school, but the excellent interests of school life are of a sort that they cannot carry away; marks, prizes, places, games, the delight of being carried along by a pleasing personality. These things are well enough in their way & do the grown-up, but the keen pursuit of any of them is degrading. Children should begin in school what it will be well they should go on with of their own desire. And Nature sends them to school with the proper provision; every one has an unobscured love of knowledge. We read how keen the African negro, the Russian peasant, is in questioning a traveller about the places he knows; we all have a geography-hunger. At every railway station in Russia, ~~as soon as the train stops~~ <sup>and look up</sup> a translation of Paradise Lost was to be bought for a few Kopeks & was the whole more widely read by

The peasants; Tolstoy recognized this innate  
 & general appetite for literature, & wrote tales for  
 the people which were <sup>read</sup> by the millions.  
 We all know knowledge when we get it, just as  
 we know food, & we take both as kindly.  
 Now here is where our schools enjoy only the  
 sharp ingredient of a bad success? The bad  
 success comes in the way of deamoralization recently  
 with their sharp ingredient; ~~after all~~ for the Master has  
 often known that his scholar is not in love with  
 knowledge for its own sake.

He at last takes into account the insatiable  
 hunger of intellect; the appetites know satiety,  
 the intellectual desires for place, power,  
 praise, wealth & knowledge, know none. Our  
 school discipline in these days rests upon the love  
 of place, power, praise, wealth, position, scholarship,  
 but the desire of knowledge, the master impulse  
 of the mind, is <sup>invariably</sup> left out of account. It is easy  
 to govern a school upon by a judicious play on  
 the other material desires, but when we come to  
 deal with knowledge, much thought & discussion  
 is necessary, & above all, that for which I hold to be  
 a good curriculum.

# A Wide Curriculum

I am very heartily inclined that I am  
~~called to~~ <sup>call</sup> ~~to~~ <sup>to</sup> ~~give~~ <sup>give</sup> a wide curriculum, among  
 the cry of the day, let them be prepared to  
 bless him or bless it altogether. There  
 is nothing more lamentable than the outcry  
 made when unfortunate teachers have to  
 contend with another new subject added  
 to a curriculum which they find already  
 overfull; yes, there is one thing worse,  
 a thing which compares to nothing but despair,  
 broken & hopeless. In Africa with degenerate  
 fallen from a higher state; - I mean the attempt  
 now making & gath'ring order against books as  
 instruments of education.

I say solemnly, & I believe I carry the  
 R.M. with me, & that is all stand for  
 this ~~educational~~ <sup>educational</sup> ~~disunion~~ <sup>disunion</sup>. But there is  
 no education without books, many books  
 & the best books. Of the process of education,  
 certain great traditions respecting language,  
 history, the Latin language, & many besides,  
 being included without the labour of intellectual  
 rebellion, pass away as easily without being  
 reduced to the cryptic of the soul, which furnishes



In lack of sustenance.

But a wide curr. is like a plunge into the ~~pool~~; courage for the plunge, & then the experience is ecstatic. To get this courage, we must labour at a few preliminary considerations; Easy, labour, because they are outside of the current of common thought in which our minds float at ease. In the first place, children have no intellectual limitation save that of ignorance; they are more able than we are understood, & have the freshest longings for knowledge.

Again, children have no 'faculties' to be developed; the mind is like wood with the chisel it moves altogether when it moves at all.

It performs all its own functions of reasoning, comparing, imagining, etc., & our attempts at assisting ~~other~~ functions are ~~fruitless~~ like the efforts ~~to~~ to facilitate physical digestion; the ~~stomach~~ stomach glaps with pre-digested food, because there is no profit without labour, & Nature chooses to work in her own way.

Then, children require training just as

they acquire good; as the under-fed child is of stunted growth, <sup>intellectual</sup> so under-feeding with accounts for the low moral & intellectual stature of people who have gone through the ordinary ~~school-college~~ period. But why 'moral'? The philosopher whom time cannot efface reveals this to us also; in the Platonic axiom, "~~Knowledge~~ 'Virtue is knowledge'" we get the secret; we learn why secondary educated persons do shameful things & we realize something of the solemn & sacramental character of education: sacramental, because it is only the outward & visible sign of that inward & spiritual process the ~~moral~~ life & growth of the human spirit.

Not more <sup>of this</sup> preliminary considerations, & I have done; the old dream of encyclopaedic knowledge is no more a delusion than was the ~~administration~~ <sup>notion</sup> of a western continent before Columbus sailed; we are not permitted to be ignorant of literature, science or art, of past history or present conditions. But children, we say, 'Civil learn everything; what we really



But we divide life into compartments, - a time to learn - our school days, a time to work, - when we are grown-up, a time to play - whenever play is possible. But let us try how another division works out: - happiness is our chief ~~supper~~ pursuit, the active consequence of happiness which we call joy; now, intellectual joy is the chief joy of early life, emotional joy, of adolescence, & intellectual joy, again, of mature life. How short-sighted we are if we do not acquire while we are young the habit of <sup>happy-industry</sup> ~~happiness~~ which is to last us through life!

I suppose we all lament the poverty of our intellectual resource; we fret to be alone because our random thoughts do not entertain + too often do worry us. We wish we had the power of registering an idea + thinking it out, but, as Mr. Chesterton has told us, a new thought is a most rare occurrence, (he cites Mr. Tolstoy's idea of a "wooden leg" an idea we shall never forget!) & our own thoughts are at the best, mostly stale. We do not recognize that in this dearth we are provided for; it is the





"Order in Heaven's great law" is especially true of the mind, & that is why the casual reading in which much of us indulge, does not afford <sup>sufficient</sup> ~~any~~ mental sustenance. I suppose we might all to read on a plan - all round each a period, or such a territory, or such a philosophic problem, as that we should, if we can find a historian, tell facts, & formulate what we have read, or write summaries & full notes. But nobody wants to hear us 'tell', & we are too lazy to write. So what we fail to do for ourselves we may secure that children accomplish.

The notion of turning a child loose in a library, by way of education, fails, because desultory reading has not the sustaining quality we look for, though it affords stimulus. The laudable efforts made in a good many elementary schools to supply the children with good home-reading fail as education though they succeed in adding pleasure to life.

The school syllabus of reading for a term, covered in the hours of morning school, accompanied by ready sympathy & but little instruction from the teacher, seems to meet the case very well indeed. Children take the trouble



but little general covered, or that, imperfectly known by the best boys & oddly misdirected by the rest. The attention of the boys has been divided between their <sup>private</sup> ~~own~~ subjects of speculation, the effort of taking notes, & the matter in hand. Very little is done, even with an inspiring teacher.

II. <sup>but</sup> ~~Supposing~~ <sup>no</sup> substituted self-education for this manner of conventional teaching. Every boy has his book & well-written, considerable material; a single good book abundantly to supply his needs, & tell its own tale. The boys read a section or chapter either aloud or silently, little or no explanation is offered; a boy can understand what he is able to read, explanations are mere crutches; in half an hour he will have read <sup>a number of</sup> ~~several~~ pages; a part of the less attentive boys are required to recite what he has under book & each a heading on the blackboard, or there & then, the boys are tested by reciting him & required to write a short paragraph on some point or two pointed up in the lesson. Their spelling & composition will probably be good, because they are learned by reading, & ~~probably~~ not in any other way. Their intelligent mastery of the subject is pleasant, even the dull boys know. The class is at attention all the time, because they know that only a high rating will be allowed, that is read with attention is not forgotten & any falling up & notes is necessary like at



a general exam<sup>n</sup> is due, The amount of time  
 saved is so great that a <sup>large number</sup> of good books are in reading each term,  
 while no more time is afforded for history  
 & literature, say, than is found in every good  
 school. His or half a dozen of the operations  
 which were very well understood in the  
 last term, <sup>the P.M.</sup> ~~and~~ I think to have his "regulations"  
 warmed<sup>d</sup> in such <sup>directions as the questions indicate</sup> ~~subjects~~ as a <sup>guide</sup> to any person.

My point is, from the scholar books that  
 are worth reading, let him do the work  
 for himself, his attention does not flag;  
 he is able to take in every fair lines paragraph  
 at a single reading; & his mind works after  
 its manner upon that which it has taken in.

II. Having ~~ever~~ economized the school hours  
 to a surprising extent, the work is easy. We  
 have but to consider what measures of knowledge a  
 boy will make ~~can~~ for his own uses as an  
 intellectual person, as a citizen, as an inmate  
 of a world governed by natural laws & full of delightful  
 phenomena, as a person permitted to use and abuse  
 of many sorts. We all know the half a dozen  
 dignities with which we regard the stary heavens  
 (about which we are shamefully ignorant) the Galilean  
 pictures in a gallery about which a conversation

The birds which affront us by song & habit because we know nothing about them, the ions, about which scientific friends were eloquent, the difference in structure between aeroplans & hydroplans, & so on, over the whole wide field of our unlettered ignorance to say nothing including special resentment against specimens who make historical allusions which ~~we do not understand~~ <sup>are not shared</sup>.

This simmering resentment is not so unreasonable as it looks; we come into the world with enormous curiosity ready to develop into a love of knowledge, with, also, a desire for variety, change, which is not sufficiently utilised in school work, 'five short lesson periods' & include many subjects during the week & children will do double the work on double the number of subjects with less laborious results than they would do help the work in help the number of subjects. <sup>including the subject of the</sup> ~~But~~ This is true only if they read for themselves their own books; but - among teachers are like a changeless, this and only ~~that~~ <sup>that</sup> his engine, but yet's doesn't turn the wheels! We insist on turning the wheels of a child's mind, whereas our sole duties are to supply & direct & because a child is not an engine, poor impulsive & sympathetic. An energetic teacher

Complains that if he is not to teach all  
 the time & there is nothing left for him to do,  
 he is jealous & feels like that amateur to whom  
 his wiser gently hinted that it would be  
 well from time to time to need a sermon by  
 one of our great divines, instead of preaching  
 his own. "Sir," said he, "do you think I would  
 offer any preacher that which costs me nothing?  
 Very true, very true; my dear fellow, but - should  
 we not offer that - which is worth something?"  
 Conscientious teachers love to spend themselves  
 to give that which costs them something; but -  
 what thing give of value, or, is it not true  
 that, either teacher or scholar works during a  
 lesson, but not both? The teacher's more  
 delicate & less obvious work profits his  
 pupils; not so. But really, for lesson on  
 which he has spent himself, his class taking  
 notes, unremissible. 2. This regard, if teachers will  
 but believe it, the returns are in the ratio of the  
 expenditure, not of energy on the part of the teacher, but  
 of attention on that of the pupils.

This is the rationale of the popular cry for self-education.  
 It has been observed that children are attentive,  
 delightfully absorbed, when engaged on manual

work, or several fallacious deductions are shown, as, that motor power develops earlier than does intellectual; that the intelligence of children is 'cultivated' through their fingers, or, a word, not an infant 'aid of the ear'; that 'knowledge is sensation'. No doubt, motor activity has its extremely important place: the physical energies whether sensory or muscular, must have their due exercise (nature sees to their satisfaction); the Professor fiddles her wall pointers out to school-boy around he furnished with ball & apple - he must throw the ball & eat the apple (of knowledge). Now, the ball he is encouraged to throw for himself, but the apple - we eat it for him! So it would be to teach the uneducated masses, whether in the moment date of an oral lesson, or done & served up in a text book!

There is a moral to be drawn from a child's love of doing, but it is not - that he is <sup>to</sup> educated through his motor or his sensory activities. A little consideration will show us that his intellectual ~~and~~ advances during the first two or three years of his life are <sup>much</sup> far in advance of these; why, he learns to language, sometimes two or even three; uses words with amazing fitness, at a time literary fitness, he has learned to





~~every thing~~ <sup>all</sup> that is read to him. He listens  
with fixed attention & is able to tell the whole;  
that is, he acquires the reading habit during  
the two or three years <sup>in seasons he crafts</sup> spend ~~of his mathematical~~  
~~act~~ of reading & writing; & in so far  
as he possesses this habit, he is better  
educated than many a boy & girl who on  
leaving school ~~are unable to fix their~~  
attention <sup>in any way</sup> ~~on a page of printed matter~~  
at the first reading.

By & by, when he can read, the habit continues  
with him; he knows quite well what he is reading  
& is bored by ~~too much~~ talk about it; what he  
wants to know is, that his teacher cares, too; but  
he feels ~~for a battle~~ <sup>and</sup> savours a phrase, plays  
his part in the history of his race, prays with the  
traveller, sees ~~the whole~~ <sup>he reads it</sup> ~~for~~ <sup>after his own</sup>  
account. He will draw you a picture of Beatus

in the orchard of Caplain Scott at the Court of the  
young Greene <sup>giving him the name of the young</sup>  
of Persens <sup>giving him the name of the young</sup> ~~delivered~~ <sup>with details of</sup>  
his own invention showing that he sees what  
he describes with his brush.

Later, a wide field opens to him (or more often to her).  
Here are a few of the questions set for the  
next term of the year. <sup>in</sup> The Piths and the Cakes



The world & knowledge do not exist in sealed compartments.

We should, perhaps, profit in our own private reading if we recognized that the mind is adapted for ~~consideration of a great~~ <sup>to</sup> very various knowledge, some persons like <sup>to</sup> more of one sort, others, to more of another, but some knowledge of all sorts is ~~needed~~ <sup>welcome</sup> to everybody; & yet there are persons who, from a mistaken sense of virtue, will read half a dozen sermons or end, or whole books of poetry or a dozen scientific papers; ~~what they need is~~ <sup>the mind needs</sup> ~~somehow or other, reflection, & a regular~~ <sup>the mind needs</sup> ~~exercise, & the definition of one person's~~ <sup>the mind needs</sup> ~~activity, the attention reading of history, say. We adhere~~ <sup>the mind needs</sup> ~~rigidly to a time-table~~ <sup>the mind needs</sup> ~~as our~~ <sup>the mind needs</sup> ~~reveals & gives thought to~~ <sup>the mind needs</sup> ~~reaching variety,~~ <sup>the mind needs</sup> perhaps we should have more home-able for our intellectual diet ~~and not the~~ <sup>the mind needs</sup> ~~of casual delight,~~ <sup>the mind needs</sup> & should ~~rather~~ <sup>the mind needs</sup> ~~reading,~~ <sup>the mind needs</sup> ~~even~~ <sup>the mind needs</sup> while we are working round a single subject.

Anyway, let us secure for children the vast heritage of intellectual joy, recognizing that it is the function of childhood to ~~to~~ <sup>to</sup> enter upon whatever domain of knowledge the man ~~should~~ <sup>all</sup> process.

¶ I am very anxious to secure the cooperation of teachers in our effort for the intellectual emancipation of children, ~~X~~ <sup>who</sup>



a such effort

~~Does~~ <sup>the mind</sup> respond, I had almost said, tumultuously  
 Every day letters arrive, - is and is never glaze!  
 I say delights in all her books: with the examination  
 of the report, a most too lenient critic, <sup>some</sup> concludes  
 But the unsatisfactory <sup>exam</sup> results are about at the rate  
 of 1%. As for the more purely disciplinary subjects,  
 Mathematics, Grammar, experimental Science, we  
 do not neglect these, for, following the analogy  
 of the body, we recognize that the mind <sup>requires</sup> ~~needs~~  
~~exercises~~ <sup>as well as</sup> ~~functional~~ <sup>functional</sup> ~~exercises~~ <sup>of day up thing</sup> ~~the~~ <sup>her</sup>  
 is a field in which most teachers ~~are~~ <sup>are</sup> ~~teaching~~ <sup>teaching</sup>  
 they would add knowledge, much knowledge  
 & various knowledge to their ideal of  
 Scholastic virtue, we should have what the  
 world has not yet seen, fully educated  
 children. No doubt there have occurred here  
 there, at all times, where parents have pursued  
 the warring line between directing & following the  
 lead of their children. In some instances, there  
 is joy in the home, the incomparable joy of  
 intellectual life, <sup>what</sup> the child speaks of thought  
 from his parent, the parent drops seeds of <sup>reflection</sup> ~~thought~~  
 in the eager mind of his child; but this kind of  
 happy intercourse <sup>only</sup> ~~can~~ take place when  
 there is not the immature joy of looking the intellectual

resources of the best of us are too limited to sustain a growing life; but when we + the children ~~both~~ feed on the same books, ~~and~~ in delightful understandings is possible.

We find, as a matter of fact, that the understanding of many books into the home school room has quickened the dominant intellectual life in many a household. If the question of the cost of books be raised, a teacher who has the courage of his opinions will easily convince parents that there are a few necessities of life, that real education depends upon books, that we are not made in as exciting an saturated-down knowledge, pretty delirious, that, for a child to begin his library at the age of six with books he will always care to possess + for ever adding year by year + term by term. Books of delight quick to know + know his way about, is an involvement of the very first value, even money value, for that matter.

But why should I presume to be useful with teachers? Is it not they who have sent up a memorial in the spirit of Lord Kaldanes near to the forgotten; "Education to be interesting,

must appeal to the spirit: urging the  
compelling power of lofty ideals, a arguing  
that education, treated as an affair of the  
spirit would invite all the spiritual forces  
of the nation: What a spiritual impetus  
by the working of the world's  
by the working of the world's

Nevertheless, I fear that the noble  
instinct of self-sacrifice will prevail  
& teachers will attempt to do it all  
of their own hat, and recognizing that the  
direct impersonal play of many minds upon  
his own is a necessary to the full & free  
development of the co-ordinates which we call  
an individual; Colson himself could bring  
up no free man, but only a parasite upon  
his words of wisdom. One of the educational  
fallacies of the day is the undervaluation  
of the personality of the teacher; it is for him to  
retire, to put other, greater minds to the front,  
minds which will out-study their disciple.  
Because the personal element is absent from their  
work, & also, because many books by many men  
give each its share of impulse & knowledge to the  
modest mind. We are told every day that

England is degenerating, that we are becoming  
 a commonplace people with vulgar aims,  
 & it is amusing that one should stand  
 & cry aloud, Burke, now Burke, Burke,  
 in school & books on many subjects,  
 as the ~~old~~ effeminate bulwark against  
 an invasion of materialism. Adams &  
 Humphreys are better guides than Jordan,  
 but the Jordan I propose is an infallible  
 cure for the dead & lifeless spirit of  
 man, because nothing speaks to us  
 more directly from the Spirit of God than the  
 best books of the best men; & does not  
 Burke include, & put in the first place,  
 close converse with, Jeremiah knowledge?  
 The Book par excellence through whose pages  
 we believe that we are taught of God?



Miss Mason

214 p neu 56

MS. (Original)

- ✓ i Women must Weep (The War)
- ✓ ii P. N. U. a Service to the State
- ✓ iii Some P. N. U. Principles
- ✓ iv The Mind of a Child
- ✓ v Letter to the Students' Conference 29. 6. 1917 also April 1909.
- ✓ vi What Does the War mean to us? 15. 11. 1914
- ✓ vii The Fruits of False Teaching (March 23<sup>rd</sup>)
- ✓ viii "Die Neue Zeit."
- ✓ ix The War and the Children <sup>28 Feb</sup> (1915)
- ✓ x Self Education
- ✓ xi A Wide Curriculum
- ✓ xii 1. 12. 1915